Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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CONTENTS.

THE FEDERATED MISSIONS IN CONFERENCE. JAMES HORACE PETTEE.
RUMOI DEDICATION. GEORGE MILLER ROWLAND.
HOUSEBUILDING IN EARLY DAYS. DWIGHT WHITNEY LEARNED.
THE DAY OF PRAYER. ANNIE LYON HOWE.
DAISEN. ARTHUR WILLIS STANFORD.
DOSHISHA TRUSTEES' MEETING. HILTON PEDLEY.
GENERAL NOTES.
PERSONALIA.

The Federated Missions in Conference.

The fourteenth annual conference of the Federated Missions in Japan, was held in Ginza Methodist church, on January sixth and seventh. About fifty voting members, representing thirty missions, and a hundred or more interested friends were in attendance at the four long sessions.

Our own Mission was well represented by the chairman, the head of the business committee, and one other voting member, the chairmen of two committees (one by report only), two other committee members, and, at least, five other persons. I wish it could be arranged so that every member of the American Board Mission might attend these annual conferences occasionally, and while I single out one mission, I feel equally desirous that every member of every mission should have a similar privilege. It is the great Clearing House Meeting of the year for missionary work in the Japanese empire.

The chairman's address, the reports of nearly thirty committees held down to time by an insistent business executive, the addresses of fraternal delegates from Korea, the uplifting devotional services conducted this year by Dr. Martin of Union church, Yokohama, and Bishop Cecil, of the Anglican Church Mission, the brief but spirited discussions, the noon meals together, and the mingling in fraternal fellowship with such a wide circle of Christian workers, brace one better than almost anything else could, for the work of a new year.

In fear of the editor's blue pencil I will rush by a lot of good things in the committee reports, Dr. Van Dyke's frequent comments on the same, and in those of other delegates, who made a speech as often as they could get the floor ahead of the rotund representative of Shizuoka, or his genial senior in years and eloquence, the John C. Calhoun of Kobe's Kwansei Gakuin, and make particular mention of four or five matters of special interest at this time. The Committee on Christian Education reported thru Dr. Reischauer, that real progress had been made the past year, in plans for a university. At last a general scheme had been drawn up, acceptable to all interested parties, and the significant remark was added that if this result could have been reacht three years earlier, it is quite probable the funds for the enterprise would have been secured. But hope still burns, at least, in the breasts of the committee.

Dr. Wainwright took great pleasure in reporting, as his audience did in hear-

Pacific Theological Seminary Berkeley, Calif.

ing, that the sales of the Christian literature committee had doubled each year since its work began, and reacht, for 1914, ten million pages. He gave a witty, as well as complimentary turn to his address, by correcting himself thus "Those books did not sell themselves, Dr. Walne sold them."

The third, out of thirty reports, deserving special notice, was that on The Nation Wide Three Years Evangelistic Campaign. More than a dozen speakers testified to the great value of the first year's meetings, and the hopeful outlook there was for the second. Both missionaries and Japanese are still in arrears in their quota of contributions, but as the first year does not close till April, it is confidently expected that the deficit will be made up before March 31st, notwithstanding hard times and special demands growing out of the war.

As for the chairman's address, it met the demands of the occasion, and will be found exceedingly readable, with its Pedleyesque figures of speech, and its timely words of counsel. Mr. Pedley also relieved the monotony and seriousness of the situation, at times, quite happily, as when he announced "The next report will be of special interest to our single ladies." It proved to be by Dr. Van Dyke, on the marriage question, (securing a change of registration, before performing the ceremony), and especially in connection with the free criticism, by one of the delegates from Korea, of what he unfortunately designated as "the Congregational Mission" in Korea. At a later session the secretary of the conference, not a member of our mission, explained that the criticism referred to independent *Kumi-ai* work in Chosen, for which the American Board (Congregational) Mission was in no way responsible. The delegate apologized for his unintentional discourtesy, and chairman Pedley relieved the tension of the house, and closed the incident by remarking, in his off-hand manner, "I am glad this explanation was made, as I should not wish any one to think of me, or my mission, as any worse than we really are." Some of us chuckled again, when the report of the nominating committee was read, and we found that the appointee delegate to next summer's council in Korea was a member of this same discredited mission, Dr. Rowland, of Sapporo. It almost seemed like rubbing in the correction, but, of course, was not so intended. By the way, Rowland, as chairman of the business committee, immortalized himself by his cheery, but commanding words, distinctly heard at every session. "Please come up front, AND COME NOW."

Rev. J. C. Robinson, of Nagoya, was elected chairman for the coming year, *the third Canadian in succession.* How does it happen that these Canucks carry off so many prizes of this sort? Well, they are good fellows, any way, and it's often difficult to tell whether they are six-tenths American and four-tenths British, or *vice versa.* Dr. Oltmans, another good hybrid, is vice-chairman, while Dr. Dearing and Rev. H. K. Miller, undoubted Americans, retain their offices of secretary and treasurer. Committee membership remains largely as for last year.

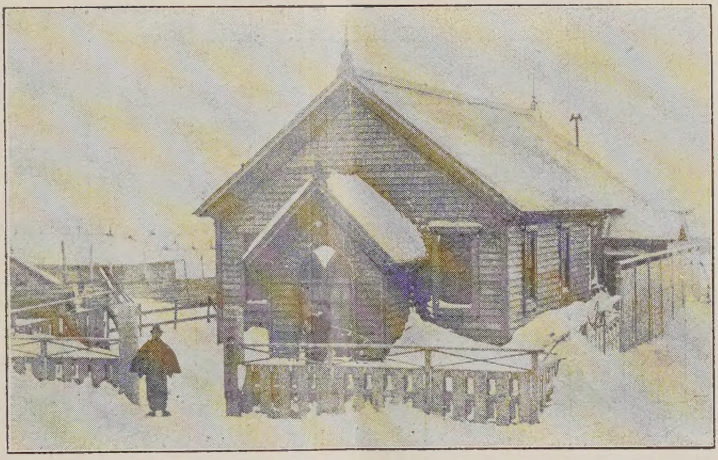
The most distinguishing and hopeful notes of the two days' meetings were those of hearty and harmonious coöperation along many lines of service, and of the aggressive and confident spirit with which the work of a new year is faced, under the inspiring leadership of our common Lord and Savior.

JAMES H. PETTEE.

Rumoi Dedication.

At the dedication of Rumoi church, Dec. 12, Mayor Yamashita read an address of felicitation, most beautiful in literary form, and most Christian in sentiment. The mayor is much in sympathy with our work in Rumoi; and his family, temporarily in Sapporo for the education of the children, attended the Christmas exercises in our Sapporo church.

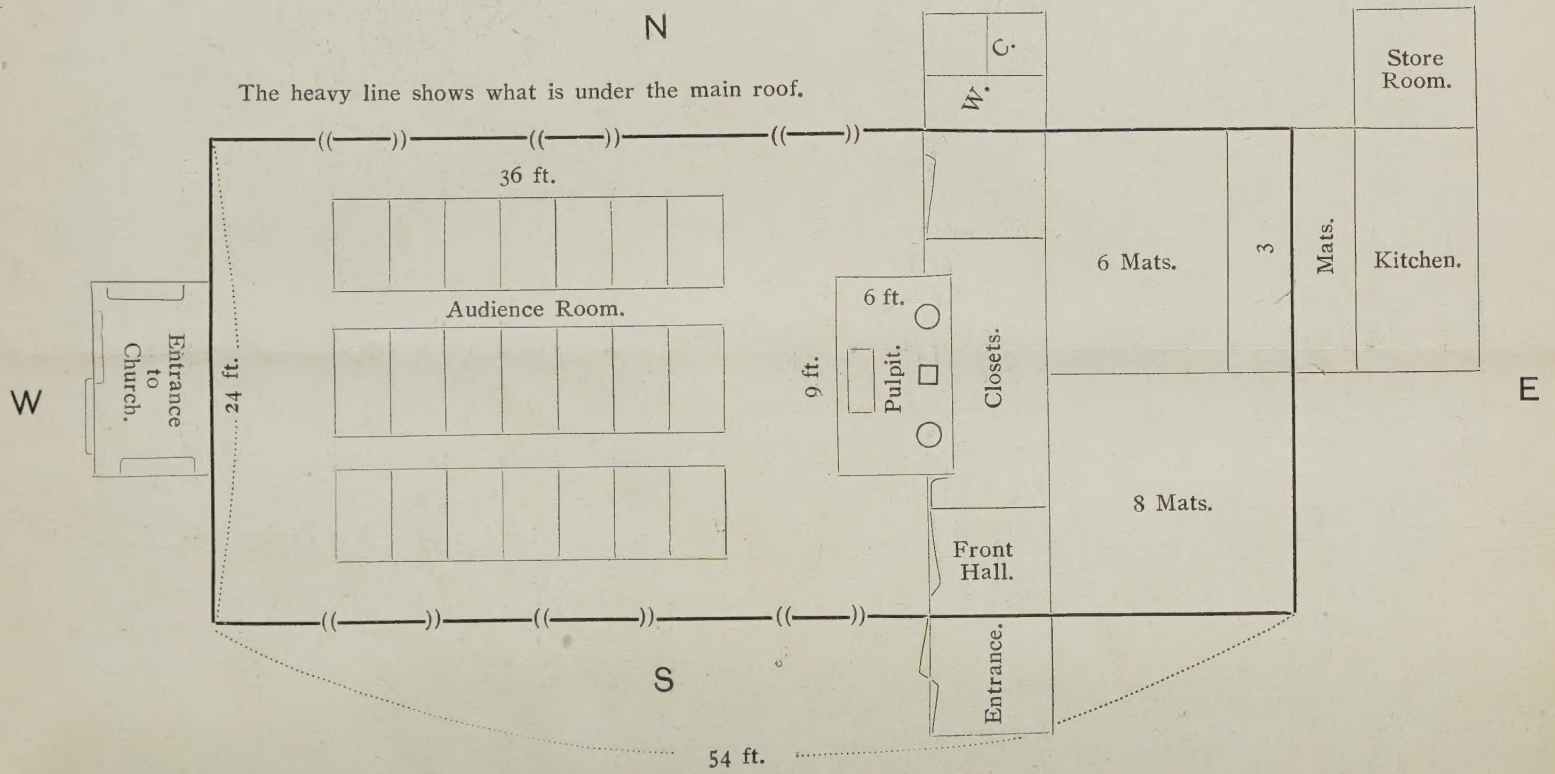
It will be remembered that the first



Rumoi Church,
Teshio Province, Hokkaido, Dedicated
December 12, 1914.

The Church's Former Place of Worship.

PLAN OF RUMOI CHURCH.



regular service of our Rumoi undertaking was held Sept., 21, 1913. Pastor Uchida was then introduced by Mr. Rowland to his new field of labor. Rev. Jerome C. Holmes had just joined the mission, and before entering the Language School in Tokyo, was making a flying visit to Hokkaidō. He was thus happily present at this first day's services, and spoke to the evening congregation.

It was not dreamed at that time that the little congregation could be housed under its own roof within fifteen months. Fortunately, however, the scope of a small church building fund ("Evangelistic Loan Fund") in the hands of the Mission, was broadened, so as to make it available for use, even in places where there is no resident missionary. The possibility of securing a loan from this fund fired pastor and people with a desire to build at once. They raised over 600 *yen*, in addition to a loan of 1,750 *yen*; and, with this total of over 2,350 *yen*, site and building have been secured, and dedicated free from deficit.

Good fortune favored us from the beginning. A site that had been held at 1,000 *yen* was, by a singular combination of circumstances, secured for 850 *yen*. And hardly had the purchase been made, when the Local Government Offices (*Shichō*) were removed to Rumoi from another town, twelve miles distant. New offices are to be built this year in the immediate vicinity of our new property. So that the site has already materially appreciated in value.

We were fortunate also in building. The brother who served as chairman of the building committee was able to furnish lumber from his own sawmill. He is a man of experience in building, and gave freely his own personal time and attention to the execution of plans, which were drawn by Pastor Uchida, criticized, and somewhat improved by Architect Vogel, of Hachiman, and examined and approved by the Building Committee of the Mission. The result is a well built, compact, convenient, comfortable building, with parsonage and meeting house all under one roof.

The organization as yet numbers only ten members. But the little company are full of joy and enthusiasm, and a desire to evangelize the town and the region round about. Pastor Uchida, too, expresses his determination to exert himself to the utmost to establish the Kingdom in Rumoi. It must be remembered, however, that Rumoi is a coast town; and, like Hokkaidō coast towns generally, it is not easy to reach with Gospel influences. It may not, therefore, be reasonable to expect rapid progress. But neither is there reason for any misgivings in regard to the future. The need of a new moral and religious life in the town is as great as the present moral life is lax. The prospects for the future are as bright as the promises of God are sure. In this faith we go forward. Wir Können nicht anderes.

GEORGE M. ROWLAND.

Rainy Day Reminiscences: Housebuilding in Early Days.

The Mission at its meeting in June, 1877, having given permission for another building for the Dōshisha, work was begun early in the fall, and it was finished before the end of the term, being erected with what remained of the $5,000 originally given for the founding of the school. Thus, with this modest sum the school was provided with five and a half acres of land, in a most excellent situation, with three buildings, containing the necessary class-rooms and dormitory accommodation for perhaps 70 students, and with dining-room and kitchen. All these buildings were destined to be removed in the course of fifteen years, but the principal ones were so well built that, in different locations, they are still doing good service.

Meanwhile we had been searching for a site for the "Kyoto Home," authorised by the Mission in June, it being no easy task to find land that was suitable and could be had, but in November the most

excellent site a little to the east of the boys' school, was bought for thirteen *sen* a *tsubo* (150 *yen* an acre), and, at a station meeting, after eating Thanksgiving dinner at Dr. Davis's, it was voted to proceed at once with the erection of the building for the girls' school. Years afterward we learned that this land was believed to be haunted, and that we popularly were considered to have paid an extravagantly high price for it, in our ignorance. The next year, Mr. Neesima was offered all the land between this and the boys' school, at about the same price, but was afraid he might excite still more opposition to the school, by buying up so much land, and so left it for the school to buy, in recent times, at more than a hundred times the price then asked.

Dr. Davis already had plans ready for the girls' school building, on the general plan of those which he had made, two years before, for the girls' school in Kobe, and the contract was awarded two days after Thanksgiving, but, before this large building was completed, he already had his own house in use, the first house in Kyoto, in foreign style.

Possibly it may seem strange to some that it should have been thought necessary to build houses, when *yashiki* of the departed nobility were to be had at a reasonable rent, but, not to dwell on the fact that the best of these "mansions" were very poorly adapted for foreigners' use, they were all removed, in the course of another year, to make room for the Imperial Park around the old palace, and the houses of the city, picturesque as they may seem in summer, were altogether unsuited to be wholesome residences for the year through, having almost no sun in them, the houses of that time in Kyoto seeming to be purposely arranged to let in as little sunshine as possible. Yet it seemed to be a bold thing to ask for a grant for housebuilding in a city where we were only living on the strength of passes good for five years at a time, with the prospect of their renewal still uncertain, and Dr. Davis showed his faith in the future of the station by using money of his own for this house, and showed his practical skill by the comfortable house which he obtained for an almost incredibly small sum. Two years later, when the future of the station had become more assured, a grant was made for another mission house, and the Board refunded to Dr. Davis what he had paid for his.

DWIGHT W. LEARNED.

The Day of Prayer.

The Day of Prayer for schools and colleges was observed, January 28th, at the Glory Kindergarten and Training School. THE PROGRAM was: 1. Hymn. 2. Bible, Rom. 8: 24-29, 31-39. 3. Prayer, Madam Kawamoto. 4. Report on Kindergartens, Mrs. Miyake. 5. Prayers. 6. Report on graduates from Training School, Mrs. Kodama. 7. Address, "Some Hopeful Tendencies," Miss Wakuyama. 8. Prayers. 9. Address, Rev. B. F. Buxton. 10. Benediction.

As we think of our graduates from the Training School, brought into contact with so many other lives and interests, of their opportunities for good, of the graduates from the Kindergarten, so many of them taking their place in the work of the world; as we think of the children now with us, and of their parents, we are almost frightened at the possibilities, and feel that we can do no *less* than try to bring all these varied interests together on the one day of the year set apart for prayer for schools and colleges, and present them to our Father in heaven, that *we* may be guided as we prepare these teachers, and train these children, that they, as they go out from us, may go with the spirit of Christ. Not only this, but because of the rapid growth of favorable opinion toward Christian education; because Christian kindergartens are wanted all over Japan; because of the present discussion by educational authorities as to the best method of putting all kindergartens on a religious basis; because the Government is, at present, greatly in favor of kindergarten work;

because the world at large is putting increasing emphasis on all that pertains to little children; because of all this widespread opportunity, we must pray. Some one says, "There are three rules for success, the first is, pray! I have forgotten the other two."

Our Need of Prayer. We have, living, 85 graduates from the Training School. These 85 students touch the lives of 1,500 children, 44 husbands, 3,000 parents of the children, 88 children of their own, total, 4,717; add the graduates from the Kindergarten, 609, and we have a total of 5,326 lives touched by this school. An appeal is made each year to the graduates for letters to be used on the Day of Prayer. A hearty response is the result, and as the letters come, with their thanksgivings and their petitions, we feel helpless at the possibilities so wide and so far reaching. *But,* altho the one hour in a year we may spend together for just these thanksgivings and petitions is so little, at least they have been voiced, and that is much; at least, they have been presented to God, and that is more.

Some of the Prayers. 1. New building wanted. 2. Power to meet opposition. 3. For a spirit of unity. 4. Teachers wanted to fill vacancies in important positions. 5. That Christ may be known in the homes of the children. 6. For power to make an ideal home. 7. For faith to grow in the home. 8. For salvation of servants. Some of the Thanksgivings. 1. From a happy wife. 2. For a Christian education. 3. For a growing sense of God. 4. For morning worship instituted in the home. 5. For restored health. 6. For a permit for the Kindergarten. 7. For the change of feeling on the part of the parents in favor of Christianity. The one hour, in which to consider, to present these petitions was so little! One felt so helpless at the possibilities so wide and so far reaching! *But,* there is more probability that the new buildings will come; the head teacher be found; that God will manifest himself in the educational world of Japan; that Christian students will stand firm; that peace will come to the warring nations; that the Principal of the Training School will be helped; that Christ will come to the homes of the children; that the ideal home will become a reality; that the kindergartners will make for themselves noble characters; that the longed for power to lead others to Christ, will be found; there is more likelihood that these petitions will become realities, since we begin to realize our need, and join with the world in its petitions for schools and colleges.

(Miss) Annie L. Howe.

Daisen.

In a previous article we brought the history of Daisenji to 1555, when the temples were enjoying the patronage of the powerful Amako clan. Later, after a seven years' warfare, the Amako were conquered by Mori, of Nagato, and the leaders driven out of Sanindō. While Mori's forces were occupied in Kyushu, in June, 1569, these Amako leaders returned to Izumo, collected their *rōnin,* were joined by a force of three hundred *sōhei* from Daisen, and for ten days, or more, captured various castles and carried all before them, until Mori hastily returned. Several battles were fought at Yumi ga Hama, and the contest was continued for two years, until after the death of Mori Motonari in June, 1571, soon after which the Amako were decisively defeated. The important part which Daisenji took in this local war, indicates its power and importance in temporal affairs, if not in spiritual, since Daisen furnisht about a tenth of the Amako forces. Notwithstanding its active participation against them, the Mori at once became earnest supporters and benefactors of Daisenji, and thru their patronage its condition was much improved. Among the Mori gifts were a cast of *Chimei* (Long-life) *Gongen,* a carved statue of Shogun Jizō, a Hokke Hall, with an image of Fugen Bosatsu,

and a sacred car, *mikoshi*, while provision was made for the repair of many of the buildings. In 1582 there was a solemn ceremony (*hōyō shiki*) in connection with these gifts and repairs. In addition, the Mori gave much land to the temples.

The establishment of peace by Iyeyasu afforded Buddhism a great opportunity for revived activity, and Daisenji felt the impulse. The chief abbot, Gayen, was a man suited to the times; under his incumbency glorious things were achieved for Daisenji, and prosperity continued down to 1868, when the sweeping and ruthless reforms at once reduced Daisenji to impotence and poverty, even to the extreme of depriving the foundation of its ancient right to the name Daisen, which, however, was subsequently restored with some slight governmental favor. At the beginning of the Tokugawa era Daisenji had five sacred cars (arks) in the festival trains, while a century later there were seven, an index of prosperity and popularity. Possibly early in the eighteenth century, Daisenji was deprived of the office of *zasu*, or resident chief abbot, and the highest dignitary became a non-resident prince, who sent his representative called *On Rusu-i*, to preside over the affairs of the foundation. As Daisenji owned much land, including many villages, it had absolute power over the property and lives of these villages, giving occasion for political organization. A governor was deputed by the prince, while a *yamabugyō* (commissioner) and other officials were chosen from the subjects of the temple. A Daisen Cabinet was constituted at Saigaku-in, the principal buildings on the mountain, to conduct the legislation, finance, and general administration of the temple domains. The subjects from whom the officials might be chosen, were called *Daisenji* (*shi*), or Daisen *samurai*, and were privileged to wear swords and have a surname. Because they stood in direct relation to a prince they set at naught ordinary *daimyō*, and despised common *samurai*, with whom these *Daisenji* often quarreled. As *Daisenji* enjoyed the privilege of *jigai hōken*, or exemption from the jurisdiction of *daimyō*, not only could subjects of Daisen set at naught the authority of neighboring *daimyō*, but Daisen became a veritable city of refuge for all sorts of criminals within surrounding jurisdictions, since no love was lost between the Daisen administration and its neighbors. From the Mori and Yamana families Daisen had received so much land that its domain formed a part of five *gun* (counties) with numerous villages; from this territory Daisenji received an income of some 3,000 *koku*, or 15,000 bushels of rice, a considerable portion of which was definitely assigned to various subordinate temples. Daisen, after the manner of Mt. Hiei, was delimited into valleys, such as Nankō-in Dani, Saimei-in Dani, Chumon-in Dani, each of which had fourteen *in*, or subordinate temples.

ARTHUR W. STANFORD.

Annual Meeting of Dōshisha Trustees.

Called to order at 10 a.m., Friday, January 22, about fifteen of the trustees found themselves arranged about the long table, in the upper room of the Dōshisha office. The report of the President showed a larger attendance for the past year than ever before. The budget presented —some 84,000 *yen*—was nearly 9,000 *yen* in excess of that of the previous year, and was necessitated by the increasing ranks of students, and the demand for better equipment. Messrs. Newell and Takagi were reelected trustees for the regular term of five years, and Dr. Harada was unanimously reelected President of the Dōshisha for another four years. The fine new building for the girls' department, given through the generosity of Mrs. James, was recognized appreciatively, and the hope entertained that ere long similar friends for the school as a whole may be found, who will erect a suitable library building, and also an

audience room large enough to accommodate students of all departments, on public occasions.

The question of increased space for class-rooms, as well as that of erecting a building that would be the nucleus of the larger library, absorbed a great part of the time and attention of the meeting. Debate centered about the counter proposals of a new class-room building only, on the one hand, and a smaller class-room building with a library nucleus, on the other. Finally, the latter proposal won out, so now plans are on foot to expend 12,000 *yen* on the library, and 18,000 *yen* on a lecture room structure that shall be the first of the University buildings contemplated. With more than 1,300 pupils enrolled, the Dōshisha should look forward with hope to the year's work.

H. PEDLEY.

General Notes.

It is a surprising fact to which the Sunday-school Committee called attention at the Conference of Federated Missions, that only a fourth of the Sunday-schools of the Empire are identified with the Sunday-school Association. Something's wrong!

* * * *

The Federated Missions have their Christian Literature Society, with headquarters at 8 (Tsukiji) Akashi Cho, Kyobashiku, Tokyo, but we are not so familiar with the British Christian Literature Society, at 35 John St., Bedford Row, London, W.C.

* * * *

The Special Department of the Private Dōshisha Girls' School was establisht in 1912-13. The Private Dōshisha Theological School was abolisht. These two items appear in the latest Mombushō Annual Report. The Theological School is now a part of the University.

* * * *

One of the Training School graduates opened, in a country village, under missionary supervision, a kindergarten, last September. The morning the advertisement appeared in the daily paper, she was wakened early by voices, and almost before she could dress, there were eighty people on hand, applying for the thirty places possible. With tears of joy she tells of one whole family baptized, because of what their little child had told them of his kindergarten Sunday-school. They asked the teacher to come and teach *them!*

* * * *

When the Great War broke out we longed for a copy of Grosvenor's little volume, "Contemporary History," which briefly and invitingly carries one thru the events of national importance is each European State during the last half century. Prof. Grosvenor is at Amherst College and is president of the national phi beta kappa association, the "United Chapters." His style is lambent, and his early years as teacher at Constantinople, gave him a keen interest in recent European political problems, and a vantage ground from which to discuss them.

* * * *

How many Americans who listened to the Constabulary Band's "Old Kentucky Home," "Old Folks at Home," "Old Black Joe," "Massa's in de Cold, Cold Ground," ever knew anything about their composer, Stephen Collins Foster, a Pennsylvanian, who died at 38, in 1864? For decades college students have sung these, and also his "Nelly was a Lady," "Old Dog Tray," "O Susannah," "Old Uncle Ned," "Gentle Annie," "Willie, we have missed you," and doubtless others of his Negro melodies, or sentimental ballads. He realized $15,000 for his "Suwanee River," of which 300,000 copies were sold.

* * * *

A children's Sunday-school was started about four years ago, in a strong Buddhist neighborhood at Kobe. A Tamon Church family gives the use of their house, and the wife has been a host

in two senses,—for her personality has contributed greatly to the gratifying success of the school. The average attendance has been about fifty—all the rooms would hold. Students at our Woman's Evangelistic School, under Mrs. Stanford's supervision, have conducted the school. Nine pupils, the past year, did not miss a Sunday, a fact suitably recognized at Christmas. Seven parents of the children, at two recent successive communion services, were baptized.

* * * *

The American Peace Society of Japan has appointed a committee of fifteen American residents in various cities of Japan to further study the American-Japanese question, and prepare a statement. The Japan Peace Society has appointed a like committee for the same purpose. The fact seems to be that there is a good deal of irritation on both sides of the Pacific, and continued patience, and study are needed. To American peace workers in Japan we would say: "Don't slop over! Don't talk, nor write as if the American side were mainly wrong. It's an intricate problem, with two sides, which very few understand well. Keep up the educational process."

* * * *

The Seismological Laboratory at Tokyo keeps a careful record of all earthquakes. It's a poor crop when the year doesn't yield 350, the number for the year ending Mch, 1913. In immediately preceding years there were 400, 381, 415, 358, and in the year ending Mch, 1907, 401. Asama Yama is the cause of some, but volcanic earthquakes are rarely violent or extensive. In 1912-13, there was an interesting phenomenon in process at Asama—the elevation of the crater-bed. Mihara, being nearer Tokyo, may account for a good number of the shakes. Friends abroad need not get nervous, for residents of Tokyo go their ways by day, and sleep o' nights sublimely unconscious of most of these quakes.

* * * *

Kawaiahao Female Seminary, Honolulu, became a department of Mid-Pacific Institute in 1907, and has 135 girls, of whom 87 are Hawaiian, 23, Chinese, 12, Japanese, while the others include Americans, Germans, Koreans, Filipinos, Portuguese, and Melanasians. A large proportion of all are beneficiaries, as only 26 per cent of the girls are supported by parents. At the recent Jubilee Anniversary, Miss Mabel E. Bosher, the principal, in speaking of the pupils, said: "The good ones are a great comfort, and the naughty ones are often most interesting. If they were all saints I fear that life would be most monotonous. But good or bad I love them all!" Miss Bosher's high optimism affords a chance for us. "Hully gee!," as Tembarom would say, "she hasn't thrown down any of us!" Tho we can't claim to be good, still there's a chance to be loved.

* * * *

There are doubtless many foreigners in Japan who do not realize how popular the *no* is with the better class of people. In some of Japan's most exquisitely beautiful public parks, like Okayama's Kōrakuen, and Kumamoto's Suizenji, will be found a *nobutai*, or structure with stage for *no* performance in the presence of auditors who sit or stand on the green sward about the stage—open-air performances, so far as spectators go, and semi-open for the actors and musicians. In September, 1912 the Tokyo Academy of Music opened a course for the training of *no* musicians. The subjects taught are the use of fife, small snare drum, drum, and drum accompanied by singing. Besides, morals, Japanese literature, history of literature and art, and mathematics are offered such students. The technical *no* training seems to have been entrusted to the *No* Society, at No. 5 Edogawa Cho.

* * * *

The Japan Year Book, 1914, appeared late in the autumn, and is now—the ninth year—under the sole editorship of Mr. Y. Takenobu, who, for some reason,

prefers Takenob, which abroad will probably be read as if it were Takeknob. The book has improved immensely in typography, quality of paper, binding, etc., and is no longer the eyesore some of the former volumes were. Doubtless the 740 pages in 38 chapters have contents correspondingly improved, as the preface claims. It is a valuable work of general information about practically all important branches of the national life, and as such an annual must entail an immense amount of hard work and expense, we feel like recommending our readers to purchase copies to encourage the continuance of such a publication; we are sure all will find it a handy thesaurus of information. Mr. Takenob is a professor at Waseda University.

* * * *

The list of missionary addresses issued annually in November by the Japan Book and Tract Society is about ideal in its usefulness, because it is painstakingly corrected from material gathered at just about the best time to serve the greatest usefulness. We get some seven months' full value out of it, whereas we do not get even one month's full value out of the *Christian Movement's* list, before the summer holidays come to upset many of the addresses, and leave one in doubt where he does not personally know the address holds good, while most new comers during the summer and autumn per force are omitted. In a somewhat extensive use for collecting statistics we have found it often unreliable and misleading, due to the unfortunate time at which the information was collected. This is one of the decided disadvantages among overbalancing reasons in favor of publishing the *Christian Movement* in June.

* * * *

The report at the Conference of Federated Missions on results of the three year national evangelistic campaign was one of deep interest to all missionaries and Christian workers in Japan. In the words of a member, "thousands have heard the Gospel, many have been added to the churches, the zeal and faith of Japanese Christians, both pastors and laymen, have been an inspiration. The large audiences and the open door everywhere have increast our confidence." The original financial aim was to raise 4,167 *yen* annually from the missionaries in Japan, an equal amount from the native churches, while a sum equal to these amounts combined was pledged from the United States. The first financial year ends with this month, and up to Jan. 1 the missionaries had raised 3,379 *yen*, including, however, a part of the pledges for the second and third years, which have already been paid. The Japanese churches up to Jan. 1 had raised about 1,500 *yen*.

* * * *

On January 26, under the auspices of the American Association of Japan, Kobe Branch, the foreign community of Central Japan enjoyed a rich musical treat by favor of the Philippine Constabulary Band, composed of many pieces, who rendered a good program, intersperst generously with encores, among which La Paloma was for some the most enjoyable number of the evening. Popular American airs were often among the encores, and excited the enthusiasm of the audience. The bandmen were Filipinos, and the leader was an American Negro, who is said to be a graduate of the Minneapolis high school and the Boston Conservatory of Music. Quite a number of our Mission from Kyoto, Osaka, and Kobe attended the concert. The band is on its way to the Panama Pacific Exhibition, which opens this month, at San Francisco. Trans-Pacific Steamer Companies are anticipating full lists of passengers from Japan to the Exposition, and consequently have decided to cut out all special reduction on rates to America after March 1.

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We believe there was no imperial poetic contest this year, owing to national mourning for the late Empress-Dowager Shōken. But as a partial compensation,

the authorities at the Shōkonsha (shrine), Tokyo, have started a contest on the subject "'Mirror,' to console the spirits of the dead soldiers in the Russian and German campaigns." The contest will close April 5, and the twenty best *uta* will be recited at the shrine, May 2, the occasion of the ceremony on Japanese Memorial Day. These poems of thirty-one syllables consist of five lines, with syllables 5,7,5,7,7, good illustrations of which may be seen in XVI. 1. The only thing in English literature known to us, that in any way may be compared, is the limerick, and here the correspondence is a mere formal one confined to the number of lines, and fixt character of their measure and rime. The spirit, sentiment, and aim of the *uta* and the limerick are polar-wide in difference, unless we hold the element of amusement to be a common link; for limericks have been much used for company entertainments, the leader supplying the first four lines, and the competitors trying their hand at supplying the final one. *Uta* are also *read*, as the Japanese have it, often with the distinct aim of entertainment, as well as of improvement.

* * * *

The latest official statistics by the Mombushō, 1912-13, show two government kindergarten—one at Tokyo and one at Nara; while 223 public kindergarten were distributed between normal schools (17), and city, town, or village primary schools (206). There were 309 private kindergarten, and there had been an increase over the previous year of one government, two public, and 34 private kindergarten. Tokyo and Osaka prefectures lead the van with 97 and 48, then come Hyogo with 32, Kyoto 26, Okayama 23. Fourteen prefectures have over 10. The eighth annual report for 1914, of the Kindergarten Union, shows 124 Christian kindergarten, and proves the American Episcopal Mission wisest of all in having 28, nearly double the number of any other mission. The Presbyterians North have 16, the M. E. North has 15, Canadian Methodists, 14, Baptists North, 13, and no other more than 6. There are seven Kindergarten Christian Training Schools, ideally distributed so as not to overlap—M. E. North, at Nagasaki, M. E. South, at Hiroshima, Congregational, at Kobe, Canadian Church of England, at Nagoya, Baptist North, at Tokyo, American Episcopal, at Sendai, and Canadian Methodist, at Ueda. Kindergarten work pays high dividends, especially if conducted on the plan of the Episcopalians, Canadian Methodists, and some others, by which one efficient foreign lady superintends several kindergarten, often in several adjacent towns.

* * * *

The curtesy of the Government-General of Chosen brings us a copy of the Annual Report for 1912-13, in the usual attractive form, with seventeen chapters, finely illustrated, on the most important interests of the Peninsula, besides appendices, tabular statistics, and maps. The foreign trade for 1913 totaled 102,460,000 *yen*, of which the imports were 71,600,000. Japan got 82% of the exports, sold 56.5% of the imports, and had 64.2% of the entire trade. China came next with 13.6% of the whole, about equally divided between imports and exports. The United States had 7.7% mostly imports, while Great Britain had slightly less of the whole trade. There were 837 miles of railway, carrying 4,400,000 passengers. There were 18 provincial charity hospitals, which received 174,000 Korean patients. The population numbered 14,-827,101, Dec. 31, 1912. In the common (shō) schools there were 39,630 Korean boys, and less than a tenth as many, 3,800, girls, but the proportion of girls is increasing very rapidly. "The private schools maintained directly or indirectly by foreign missionaries account for about 555 of the 1,400 private schools, and the Government fully recognizes and appreciates their pioneer work and hopes for their further participation...providing it is in accordance with the Government

policy. Regarding the fundamental principle of the new educational system, the authorities concerned have often exchanged views with missionary representatives, and have given them due facilities for carrying out their work. Most of the mission bodies have also shown themselves appreciative of the Government policy and a willingness to conform their school courses to the standard set by the Government."

* * * *

We have, time and again, exprest our intense admiration for the Japanese nation's highly developt gift in industrial art. So much by way of preface to saying that certain commemorative testimonials given on the occasion of the recent anniversary of Kobe Primary School were on native parchment, rolled and enclosed in boxes with artistic labels, on which, in *reisho*, the three *ji—hanshajo*—appear, with the names of recipients parallel, and the name of the society below. The design of a white *hoo*, poised in flight, spreads over the lemon ground. The *hoo* is a fabulous bird familiar to all who have visited the Golden Pavilion of Kinkakuji, in whose garden the junk pine (*senshō*) grows. It is similar to the Chinese *funghwang*, and the classical phenix. To Japanese it symbolizes joy and congratulation. On the parchment is a *hoo* in gilt, whose outstretcht wings overshadow the entire text, and which holds in its beak a long scroll, on which is printed the famous Preamble to the Mombushō's first Code of Education issued Sep., 1872, just one year after the birth of the Educational Department. This Preamble was really an imperial instruction issued by the Council of State (Dajōkwan) to accompany this Code, in "*Meiji 5 nen saru doshi 7 gatsu.*" It would be interesting to quote it entire, but it may be found in Kikuchi's *Japanese Education*, and an account of it may be seen in *Education in Japan*, prepared by the Dept. of Education for the Anglo-Japanese Exhibition, at London, in 1910. In it occurs that memorable sentence: "*Jikon igo ippan jimmin kanaradzu mura ni fugaku no ko naku, ie ni fugaku no hito nakarashimen koto wo kisu*"—not a house in any village without learning, not a person in any house without education.

* * * *

At the last meeting of the Bible societies' committee at the Bible House, Kobe, a hopeful feature about the colporteurs' work was that they had made a record sale of portions (single gospels) since the last report. The greatest number previously in any year had been somewhat under 200,000, while it was 244,000 for 1914. The explanation is found in the method of work. These colporteurs have followed up the evangelistic campaigns of the national, three year movement, going over the territory during, and just subsequent to the evangelistic work. In the Moji district (Kwanmon) they secured the list of names and addresses of those who had formally exprest a willingness to investigate Christianity; on going to all the 200 addresses, they could find only sixty of the persons, and out of the sixty only *one* bought a portion! Hard luck, do you say? The reason why the fifty-nine would not buy, was that they all *had* Testaments. But in the district, among many who had not been willing to signify in writing their readiness to study Christianity, but whose interest in it had been somewhat awakened, there was a good sale. There was a falling off in the number of entire Bibles and entire Testaments sold. In 1913 about 35,000 Testaments, in 1914, about 33,000 were sold. The interpretation of these three facts, as given by the agent, is that the decrease in the two lines, and the increase in the other, are most encouraging for the societies; results show that the colporteurs have been faithfully working among classes who are not Christians, and many of whom are poor, or have only interest enuf to spend a few cents on a gospel, but who would not buy a Testament. It is among the unchurcht mass-

es—those but little or not at all interested, that the agent is especially desirous of increasing circulation.

* * * *

The Y.M.C.A. secretaries' conference met at Akashi last month. Twelve years ago at Arima the writer attended his first secretaries' conference and found five Americans and four Japanese present. The chief burden of that conference was the need of qualified Japanese secretaries to become the leaders of this growing organization. Indeed so much was this felt that the regular program was abandoned, and all gave themselves, during an entire half day, to prayer to God for such leaders. This year at Akashi, on the sea-shore near Kobe, there met thirty vigorous young men, twenty-two of whom were Japanese, in a three days conference, which seemed to us emotional ones a veritable council of war. By way of contrast with twelve years ago, let us consider these officers of "the general staff." Five were graduates of the imperial universities, three of American universities, five of mission schools of college grade, and two of government schools of college grade, that is, fifteen of these new leaders would rank as college graduates. The others are men of good secondary school training. Nearly all are achieving success. The conference was in the hands of the Japanese secretaries, though both foreigners and Japanese mingled on terms of equality, no one needing to think of any difference. The papers presented had been well worked out, usually with mimeographt syllabi for distribution, and always with keen criticism from those whose experience entitled them to speak. The comment was very often, "Make your case a little more concrete!" There was in evidence a new sense of profession among these Association leaders, based upon a sense of mission. Hope, confidence, and determination were the dominant notes. The conference was opened by a very stimulating address by Rev. S. F. Gutelius, on "Christ, the Divine Power." Then followed the consideration of problems of evangelism, Bible class study courses, finances, physical education, family worship, Christian literature and student work. There are now 83 association in the Empire, having over 8,000 members.

* * * *

Special services were held at the Dōshisha on the 23rd of January to commemorate the twenty-fifth anniversary of the death of Joseph Hardy Neesima.

The Chapel was filled to overflowing with students from the upper classes and a very large number of graduates, members of the faculty, trustees and friends of the institution. Telegrams received from all parts of Japan showed that the day was remembered and observed by many who could not be present.

Dr. H. Kozaki who was Neesima's successor as President of the Dōshisha (1890-1896) gave the principal address. Professor Ukita of Waseda University and Dr. Pettee, one of the Mission's representatives on the Board of Trustees, were the other speakers.

Dr. Kozaki gave a detailed account of Neesima's last days and read extracts from letters he had received from him showing his great interest in the spiritual welfare of the Dōshisha students and in the development of Christian Education and Evangelistic work in Japan (especially in the Tohoku District) in which he called attention to the strategic points for the establishing of Christian Schools and made special mention of the need for Girls Schools.

These letters revealed also his great hopes for the political, social and moral development of the nation as a whole, not for Japan's sake alone, but for the sake of China and the whole Orient as well.

It was his earnest prayer that Japan might be prepared to lead these other nations in the way of Christian Civilization.

An exhibit of Mr. Neesima's personal effects was open to the visitors and students for a few hours in one of the College buildings.—There were articles

of wearing apparel and things used on his momentous voyage to America or during his College and Seminary days. Note-books, diaries, photographs, sketches and drawings illustrated the various periods of his life. An exhibit that attracted especial attention was the broken stick that Neesima once used upon himself in vicarious punishment for unknown offenders among the students, which led to confession of wrong doing and a spiritual awakening in the school.

A printed descriptive catalog and the personal explanations given by Mrs. Neesima and others added much to the value and interest of the exhibit.

Personalia.

Mr. Arnold Cady is in business.

Mr. Fenimore Cady is a senior at Amherst College.

Rev. Sidney Lewis Gulick, D.D. arrived at Yokohama, Jan. 27, by the *Mongolia*.

Mr. Lowell Cady is a student at Boston, in the Massachusetts School of Technology.

Mr. J. Merle Davis has the manuscript for his biography of his father about in final shape for the press.

Until further notice Miss Adams' address will be: Care Mrs. R. M. Fleming, R.F.D. 1, San Gabriel, California.

Prof. Paul Rowland, of the North-Eastern Imperial University, has composed words and music for a Marching Song for Sapporo Agricultural College.

Rev. Orramel Hinckley Gulick is a trustee of the Mid-Pacific Institute, and read a paper at the Jubilee of Kawaihao Seminary, on the early days of the enterprise.

Rev. Doreums Scudder, D.D., is editor-in-chief of *The Friend*, and vice-president and trustee of the Mid-Pacific Institute. His artistic holiday greetings, in poetic dress, came to several of us—the personal-touch kind.

Prof. Roy Smith and family, who reacht Kobe Christmas day, after furlo in America, reside at No. 1 of 49 Kumochi Cho, Fukiai, Kobe. Prof. Smith has resumed his work at the Higher Commercial School.

Prof. Chauncey Marvin Cady has been librarian at the Boston, Y.M.C.A., 316 Huntington Av., and in a recent contribution to the Boston *Evening Post*, on Americo-Japanese relations, advocates giving naturalization rights to Japanese.

Rev. S. S. White, of Tsuyama, has just spent a week with the Okayama friends, partly to consult an oculist, as his eyes have been troubling him of late, and, partly, to attend the three days special meetings held there January 23-25.

Mr. and Mrs. Franklin H. Brown have come from Tokyo to Kobe, where he will take Mr. Swan's place at the Y.M.C.A. Mr. Brown is a trained physical conductor for Y.M.C.A. work, but will need to act as a general secretary in the absence of any foreign associate.

Mrs. Agnes Donald Gordon and Mrs. Frances Hooper Davis have been visiting the Olds household at Niigata this month. Later they proceeded to Tokyo, where Mrs. Gordon visited Rev. and Mrs. (Mary Gordon) Reifsnider, while Mrs. Davis visited Mr. and Mrs. J. Merle Davis.

Miss Nora Thompson of St. Vincent's, Cheddar, Somerset, England who was at Glory Kindergarten for a time in 1912-13 sent her Japan friends warm holiday greetings, done up in very artistic and individual style; there's the personal touch in such, absent in the card or brochure purchast for the purpose.

Dr. Pettee was called to Kobe Jan. 28, to officiate at the funeral of Harold Hadfield, a mechanic, thirty-six years of age, from Oldham, England, who came to Japan in 1913, to superintend the setting up of machinery in cotton mills, and who, after several months illness, died at Kobe International Hospital, on the 26th.

At Christmas time Rev. C. K. Harrington, D.D., of the Northern Baptist Mission, and whose home is in the Evangeline Country, sent his friends a neat booklet entitled "For the Heart of a Friend," containing several poems, alle-

gories, and other products of the author's well known poetic mind. "The Pines of Kose" (XV. 1) is included in the collection.

Miss Mary Turner has been at her old home in Lakewood, N.J., since last April. She may spend part of the winter in Florida, with friends. Her address is: 414 Clifton Ave., Lakewood, N.J. "I always remember so happily, the months when I was with you, enjoying the kindnesses shown me by every one—each one of your mission circle [I count] a true and personal friend."

Miss Julia Gulick has sent *The Friend*, whose December issue was a Jubilee Anniversary number of the Kawaiahao Seminary, now merged in the Mid-Pacific Institute. Fifty years ago Rev. Luther Halsey Gulick, D.D., then secretary of the Hawaiian Board, and Mrs. Gulick started a home school for girls at Honolulu, which proved the embryo of the Seminary. We see where Mrs. Clark got her idea for a girls' home at Miyazaki.

A pleasant little service was held on Jan. 18th at the home of Sumiya San, Okayama's widely-known and well-loved Bible woman, in which two graduates of Okayama Orphanage, Mr. S. Tabuchi and Miss En Machiko were united in marriage by Mr. Pettee. Some fifteen years ago a nameless waif was pickt up in a village near Kyoto, by a Bible woman, and sent to the Okayama Orphanage. Mr. Ishii named her Machiko En, or En child-of-the-village. Now she is the happy bride of a hard-working printer, and another Christian home is establisht.

Mrs. Juliette M. Atherton gave the main building of the girls' department of the Mid-Pacific Institute, as a memorial to her late husband, and it is called Atherton Hall. Mr. Atherton was long president of the board of trustees, and—as the Hon. Wm. R. Castle, still serving as trustee, let out in his historical address—often put his hand into his pocket to square the school-ledger at the end of the financial year. The Hall is a fitting memorial of a good man. In the present effort to raise $50,000 as a jabilee fund, to increase the endowment, Mrs. Atherton stands for $10,000.

Prof. Shailer Mathews, D.D., Dean of the University of Chicago Divinity School, reacht Yokohama, by the *Mongolia*, Jan. 27. He is President of the Federal Council of Churches in America, and has come as their special representative. He is expected to give a series of addresses at the chief centers of Christian activity, including universities. Incidentally it is hoped he will develop further interest in the publications of the University of Chicago Press. After fulfiling his brief mission, in endeavoring to allay the international irritation—it has been specially noticeable in Japan, of late—and to promote cordial relations between the United States and Japan, he expects to return by the *Mongolia*, leaving Yokohama on the 27th instant.

In the Christmas number of *The Garden Island*, publisht at Lihue, Kauai, U.S.A., we find much interesting information about that little isle of only 348,000 acres, and less than 30,000 people, who manage to exist on sugar and beautiful scenery. Several illustrations of the scenery are sprinkled thru the pages—of waterfalls, beaches, ravines, barking sands, river bottoms, mountains, and the Rev. John Martimer Lydgate (XIV. 9), in a well-written article, tells us, in terms of geology and physical geography, why the isle is denominated "Garden Island"—a very interesting account. Kauai gets its daily news by wireless, and apparently gets far more of the German side of the war than most of us do, owing, no doubt, to a large percentage of Germans among the population, if one may judge by the number of Teutonic names in the local paper, and, of course, to the neutrality of the United States.

Prof. Hajime Kawakami, of Kyoto University, who is a Government student in England, gives a mordant etching of his experience at Parliament in the following words: "I went to the Parliament another day. Its architecture is wonderful indeed, but the debate Cham-

ber surprised me by its small capacity. Even the presence in the gallery of a Japanese student did not inspire a single Member with the kind act of playing a Mr. Kurahara for me. No roaring, no wild gesticulation, no contest of peroration —the whole affair reminded me of a Professors' meeting in Japan. I hardly heard or understood a word of the proceedings, and a Japanese friend who specialised in English fared not much better." That same ranting, roaring Kurahara is "our old friend, the enemy," who was primarily responsible for smashing our Kumamoto Station. He has been in Europe, and the papers reported him racing home to Tokyo from Mukden, where he first learnt of the practical certainty of dissolution of the Diet, in order to secure his legislative stipend for a session at which he was not present until the day of dissolution, and then only at the very last. An inspiring example of patriotic altruism!

A letter from Arthur Wellesley Beall, M.A., on a sheet with Pickering College letterhead, says: It is twenty-one years last summer since I left Kyoto. The three years in Kyoto are among the richest memories of my life, upon which it had an ineffaceable influence. My wife and I are, on the whole, well, although my wife has had a long spell of pleurisy, from which she is mending. Oh! how I would like to revisit Kyoto, although I know it would awaken sadness as well, for I would not find the old hero, Dr. Davis, but there are enough of the others left, whom I would rejoice to see. I do not think I shall talk war in this letter, excepting to say that the American citizens of Toronto made themselves responsible for $100,000 to help on our National Patriotic Fund. This is very gratifying to us Britishers. We all appreciate the sympathy of the great majority of the Americans, in the way of the world menace—the war of the German conspiracy against mankind. I am still working away among the boys, as a member of the permanent staff of the Provincial Department of Education,—authorised to visit high and public schools, and do all the good I can. I love my work above all other. Please tell my numerous friends that, because of war conditions, I may find it difficult to secure my annual contributions of wall calendars, which have been my delight for twenty years. I shall do my best, however. Remember me most kindly to all the friends, who remember me.

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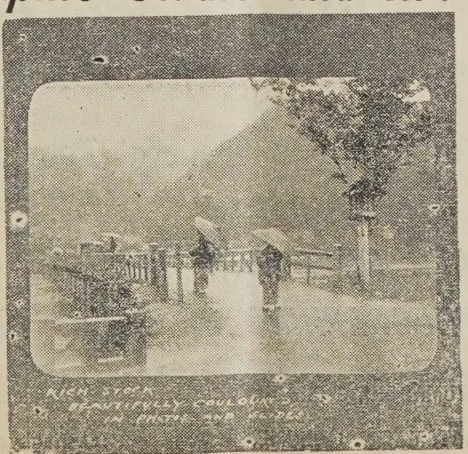

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ADVERTISEMENT OF VOLUME XVIII.

This paper is publisht on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

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